

stands them any more" (p. 15) will make them especially welcome to students of linguistic change. To be of value as a significant source regarding Kankanay "religion, morals, habits, etc." (p. 15) they should be complemented by a study of *actual behavior* at two time-levels: the time when they were collected (pre-1918) and the present. Without this control, the interpreter of the texts would be confined to a statement of the people's *ideals*, which may differ considerably from their behavior. Hence I beg leave to differ slightly from my friend and former host when he says that "the best and surest means of acquiring that knowledge [of a people's religion and ethics, likes and dislikes, its ideas about good and evil, its heroes and scoundrels, the relations of the members of a family to each other, of servants to their masters, of a people to their rulers] . . . is to study their songs, prayers, tales, etc." (p. 15) Such a study may give one only one side of the story.

The format, designed primarily for economy (p. 7), sacrifices nothing of clarity or easy legibility. On the contrary, this is a handsomely printed volume. There is no phonetic key, however, which in a work of this kind would have been desirable.

FRANK LYNCH

STRANGER IN THE PHILIPPINES

LAND OF THE MORNING. By De Loris Stevenson. St. Louis.
The Bethany Press. 1956. Pp. 144.

This is a selected diary of a seven months' visit to the Philippines by the wife of an American Protestant missionary on a teaching and preaching assignment to Manila and various parts of Luzon. It is written for Americans to help them "to see the Filipinos as we saw them and to love them as we do." Or as the author's husband, Dwight E. Stevenson, explains in his Foreword, it is meant to perform the "foremost task of missionary education in America... that of giving eyes to people so that they can see our mission fields for themselves."

The greater part of the book is a simple, vivid account of the scenes and customs which please or intrigue every American visitor

to the Philippines. Except for the brief references to the Catholicism of the people, the book is singularly free of false generalizations and the other inaccuracies usually found in a book of this type. (Though one can question the accuracy of the observation that "nearly every Filipino carries a bolo knife"!) The author confines herself for the most part to superficial observations of such phenomena as Manila traffic, the dress of the ladies, carabaos' wallow, native fruits, rice fields, "Filipino English" and of course sunset over Manila Bay.

During her stay in the Philippines Mrs. Stevenson met many interesting and lovely Filipinos and gratefully enjoyed the hospitality of their homes. She writes of them warmly and sympathetically. It would appear that all of these people are Protestants. She visited many schools and churches—all of these Protestant also. Her American readers might get a false impression of the extent of Protestantism in the Philippines. The author can hardly be blamed for this, however, for she came here as a Protestant to further Protestantism and to view the results of Protestant endeavour. She says that there are in the Philippines 600,000 Protestant Christians and that "about half a million of these are our kind of Protestants." Evidently she does not include the followers of Felix Manalo among Protestant Christians for she says that the "Manalistas" number about a million. Because of its interest to Philippine readers, her mention of Felix Manalo is quoted here in its entirety:

This afternoon, having heard so much about Felix Manalo's churches, we decided to look up his new palace-church in San Juan del Monte. The Manalistas number about a million; they call themselves Iglesia Ni Cristo (Church of Christ). Our people do not like this because they are Iglesia Ni Cristo (Discipulos), a fact that causes them sometimes to be confused with the Manalistas. Felix Manalo is a renegade Disciple preacher with a scandalous history. He joined several other church groups before he decided to launch out and start his own. He has made himself a force to be dealt with, even in national politics. He tells his preachers what to preach, and so forth. He is a real dictator. Somewhere about the time of World War I he got the idea that he was the fifth angel of Revelation 7:2. And now he had built a palace-cathedral at a reported cost of three million pesos, all by native subscription. This imposing concrete structure painted a pastel green stands behind a wall, with armed guards pacing inside the gates. The fifth angel is now about seventy years old. He will die some day. What then?

The author appears to have liked almost everybody and everything she met in the Philippines, or at least she seldom reveals her dislikes. The outstanding exceptions are Felix Manalo and Roman Catholicism. Her remarks about Catholicism are few, brief and pointed.

After mentioning that in the students of Manila "is Protestantism's future in the Philippines," she remarks: "Only in Manila can they break away from a stultifying Roman Catholic culture and make a new beginning."

She is sympathetic with the graduates of Union Seminary in Manila, whose commencement exercises she attended: "The young men who are being graduated must have a streak of heroism in their make-up, for as they go out into the ministry, not only must they confront the opposition of a militant and corrupt Roman Catholicism, but they must also live on starvation wages." She gives no proof of the corruption, as she had not of the stultification. But a reason for her opinion of Catholicism's "militancy" is perhaps to be found in her experience in Vigan. While she and her husband were attending an evening concert in a Protestant church in Vigan, the church was stoned. She remarks on this incident: "From the many broken shells in the windows, we infer that this was not an unusual occurrence in this strong Catholic community." Incidentally, she speaks of Vigan as "the Catholic capital of the Philippines"!! Mrs. Stevenson could not be very well informed.

Mrs. Stevenson mentions with obvious approval the opinion of President Javier of Philippine Christian College that Catholicism and democracy cannot mix. "He feels that democracy can never really win in the Philippines as long as the Roman Catholics are in such a majority." No basis is given for this feeling of President Javier. But in her own diary the author might have found at least a slight reason for doubting its objectivity. Her visit to the Philippines happened to coincide with the exciting Presidential election of 1953. Mrs. Stevenson enthusiastically describes the radio broadcasts of Bob Stewart and of a Filipino announcer whom she calls "Sok Roderiques." She writes that "Sok and Bob deserve a lot of credit for the clean elections," as a result of which "Democracy is back in business." If she had investigated she would have learned that the Filipino radio announcer is "Soc" Rodrigo, former president of "Catholic Action" and now, as Senator, quite instrumental in demonstrating that Catholicism and democracy mix very well.

Land of the Morning will do no harm to the American Protestants to which it seems to be addressed. They will enjoy it and will quite likely be moved, as the author wishes, to a love of the Philippines and of the Filipino people. Except in the points to which we have taken exception above, the book will give them a fairly accurate picture of the places visited by Mrs. Stevenson. The book will likewise do no harm to readers otherwise acquainted with the Philippines, but it will scarcely add anything to their knowledge of the country. It might possibly be the remote cause of some slight damage to Catholicism in the Philippines, in that it will motivate American Protestants to make further financial contributions to Protestant endeavour in this country. Mrs. Stevenson agrees with somebody's observation that in the Philippines "Protestantism and happiness go hand in hand." She is even inclined to think that one "can spot a Protestant by his happy look." Frankly, the present reviewer has not been able to spot them by that characteristic. Strangely enough, the author praises the Philippines as "the only Christian nation in the Orient"; she appears to have found it a friendly, hospitable, happy country, its people "a very wonderful people, both loving and lovable." A little reflection might lead her to discover the explanation of these pleasing traits. Surely she can not believe that her 600,000 Protestants have left these marks upon a nation of 20,000,000 souls?

JAMES J. MEANY

ECCLESIOLOGY

THE CATHOLIC CHURCH. By George Vromant. C.I.C.M. Introduction by the Most Reverend Lino Gonzaga, D.D. Baguio. Catholic School Press. 1955. Pp. ii, 86.

As Bishop Gonzaga, the Chairman of the Episcopal Commission on Education and Religious Instruction, writes in a brief but well-conceived introduction to this book "...it will add another splendid service to the long list of offices which its author has performed for the cause of Christ and His Church in this country." That long list contains such works as Father Vromant's scholarly *Jus Missionariorum* and the several volumes